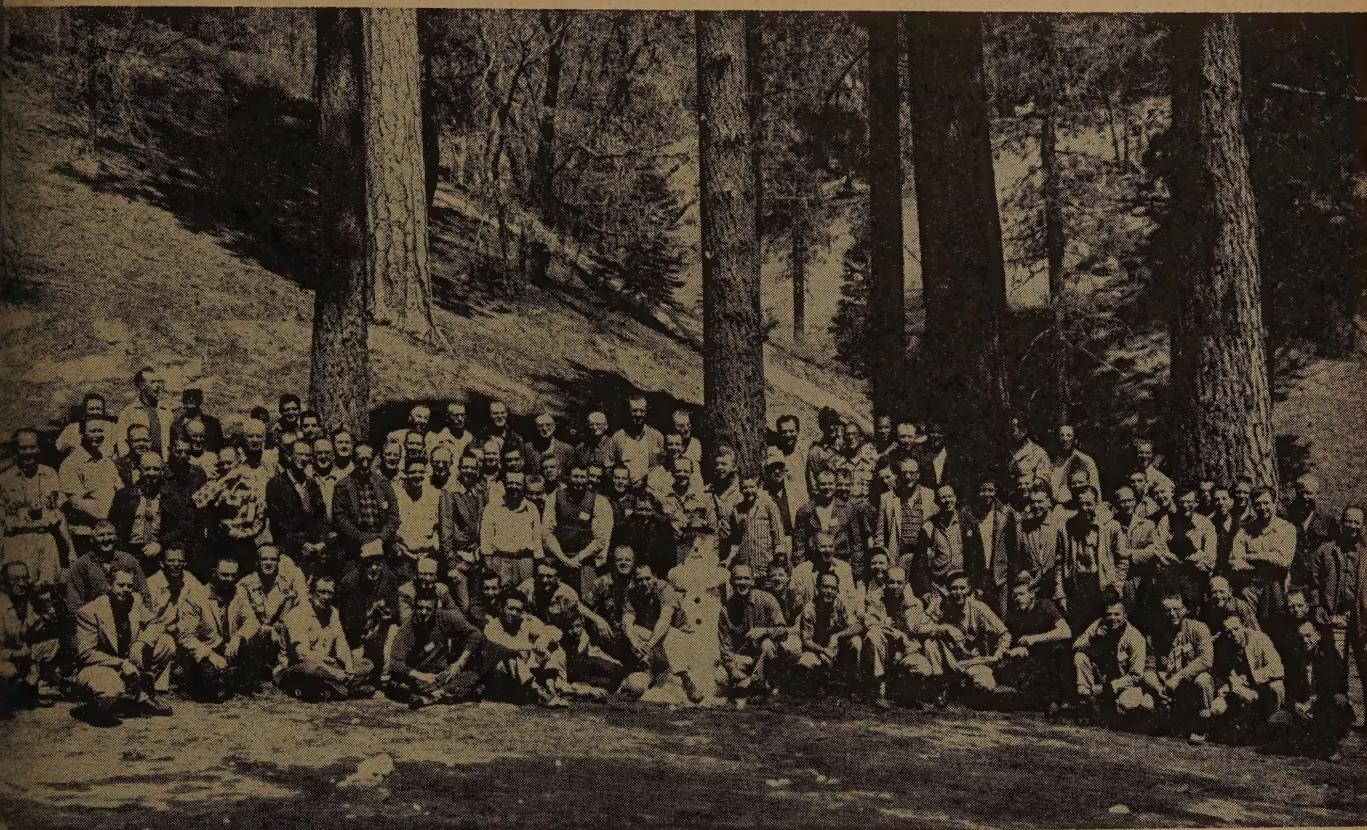


The ANSGAR LUTHERAN

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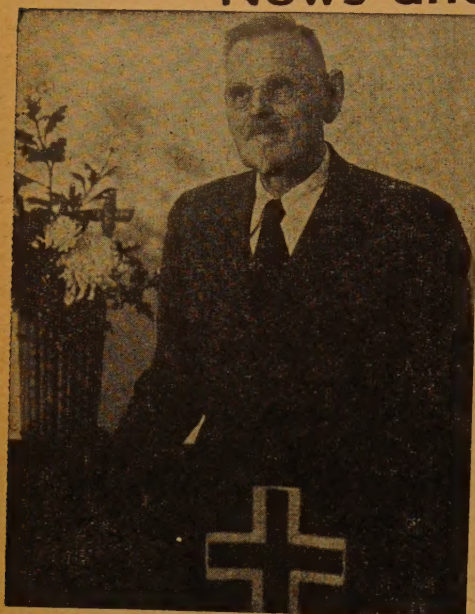
A MEN'S RETREAT

For nine years St. Paul's of Lynwood, California has sponsored week-end retreats for its members. A year ago they sponsored their first retreat for MEN ONLY. This retreat was held in the San Bernardino mountains at an elevation of 7,000 feet. To this year's second annual retreat held April 25-27, 127 men responded.

Pastor Allan D. Hansen, who sits to the right of the snow man, feels that these retreats may be the answer for a spiritual revitalization of the church. He further says that he strongly feels that a greater stress could be placed upon the men in the church, including their being the spiritual leaders of the church.

Perhaps Pastor Hansen's suggestion should be tried by other congregations.

News and Notes



Dr. J. M. T. Winther has 60th Anniversary as Missionary in Japan

Dr. J. M. T. Winther, pioneer missionary in Japan from the United Evangelical Lutheran Church, recently marked his 60th year of service in the Far East.

Although he retired officially several years ago, the 84-year-old missionary is still active as a teacher at the Lutheran Bible Institute in Kobe.

A recent interview in the Mainichi, one of Japan's largest newspapers, described him as "a servant of God who loves Japan," and quoted him as saying that "I want to remain in Japan until I am taken to the crematory."

Born in Jutland, Denmark, in 1874, he became deeply interested in foreign missions in his early childhood. When he was 22, a small Danish mission society sent him to the United States with the intention that he should stay here a few months in order to learn some English and then proceed to China.

Shortly after his arrival in the U. S. in 1896, Dr. Winther witnessed the birth of the UELC as he attended the first annual convention of this body, a merger of two Danish synods. Detained in going to China, he used the waiting period to attend Trinity Seminary of the UELC.

Dr. Winther was ordained in 1898 before he sailed for Japan, where he

was to stay until the doors of China opened for him. During this period, however, he decided to remain in Japan. In 1903 the UELC adopted him as its missionary as it was difficult for the small society in Denmark to support him.

Also serving in Japan is Miss Maya Winther, a daughter of the veteran missionary. She has been there since 1928. She is under the Board of Foreign Missions of the United Lutheran Church in America.

Notice to Pastors and others having names and addresses in Directory of Year Book and Pastors Appointment Book: Kindly notify Statistician, Rev. P. C. Jensen, Blair, Nebr., of any change of or in address since last issues, which has not been duly reported. This also pertains to telephone number. New pastors and officials are also requested to send in their address, etc., as soon as possible.

Minnesota W.M.S.

The spring rally of the central Minn. circuit of the W.M.S. was held at Northfield, at St. Peters church, April 24, 1958.

Over a hundred women attended.

Representatives of the A.L.C., Mrs. S. O. Oeljen of Waseca, Minn., and Mrs. P. M. Glasoe of Northfield E.L.C. brought us greetings and a resume of their work in their respective Missionary societies.

Mrs. John Larson of Northfield, our Minn District president, also brought greetings and compared our getting together with women of other synods as an engagement of the three synods. A period when the engaged get better acquainted with each other before they are united.

The main message of the day was brought to us by Miss Gertrude Sovik, who has been in Europe working with the World Federation, in placing the refugees. After hearing her message we certainly had a better understanding of the D.P. families who have come to our communities.

Minnesota W. M. S.

The annual rally of Minn. Dist. W.M.S. of circuit No. 3, consisting of Hutchinson, Brookville, Morgan, Sleepy Eye, and Evan, was held Friday, May 2, at St. Mathew's Lutheran Church

in Evan, with a registration of

Dinner was served at 12 o'clock meeting opened at 2 o'clock with organ-piano prelude by Mrs. V. Anderson and Miss Arnie Peterson. Rev. W. Anderson led in devotion. Mrs. Russell Christensen, President of St. Mathew's Ladies Aid brought welcome to those present. The program consisted of musical numbers furnished, one by each congregation.

Miss Helen Danielson, our American Missionary, spoke on conditions a missionary has to cope with in South America and how the Word of God was brought to the natives.

A collection of \$105 was taken for the support of Ilene Rohe, our missionary to Sudan Mission. Miss Rohe arrived home on furlough May 14.

First Bethany Lutheran Church, Denver, Colorado; Allison A. Hansen, Pastor.

Our First Spring Festival, combined "Homecoming" and "Loyalty" theme was very successful. A good representation of the many former members who are now active in the several Mission Congregations of Denver was shown.

Dr. Ethan Mengers of Trinity in Evan was the guest speaker and teacher. Mrs. Mengers was also present. Dr. and Mrs. Mengers served First Bethany for 13½ years, and many friends were happy to see them.

A Bible study was conducted on 17, 18, and 20, in the evenings, with coffee fellowship following each session. Dr. Mengers preached on "Loyalty" Sunday morning the 20th. A large crowd attended both the Church service and the Congregational dinner which followed on Sunday the 20th.

Detroit, Mich.—As of May 1, Northwest Trinity Lutheran Church, Detroit, Mich., is no longer a mission subsidized by our church body. From this date we become a church responsible for our entire operation.

The mortgage on the church building has been paid in full, and we hope to date the mortgage on the parsonage before the end of this year.

We invite all of you to share in thanksgiving to God for having brought us to this milestone in our history.

(Continued on Page 8)

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Editorials and Comments

JOINT UNION COMMITTEE MEETING

The last meeting of the Joint Union Committee before the annual church conventions was held in Minneapolis on June 15-16. The meeting concerned itself with the consideration of such problems which have been sent to the Committee the past five months. The merger documents have been in the hands of the church since February. Only a few additions were made to them. It is the definite view of the JUC that the documents have been so prepared that they will need very little change.

If any amendments should be needed in the last minute, the following resolution will take care of them. This will be before our convention at Blair in June.

BE IT RESOLVED, That the Joint Union Committee is hereby authorized to receive from any of the 1958 Conventions of the uniting Churches any proposals for amending the Constitution or Bylaws of The American Lutheran Church, provided that each such proposal was adopted by a two-thirds vote of the Convention. If any such proposal approved by a two-thirds vote of the Joint Union Committee, it shall be submitted to the Constituting Convention of The American Lutheran Church for consideration, after the Constitution and Bylaws have been adopted. Consideration by the Constituting Convention shall be in conformity with Articles XIX and XX of the Constitution. Since the Joint Council will not as yet have been constituted, each proposal must bear the endorsement of the Joint Union Committee.

Less personnel. When the discussion about headquarters was before the Joint Union Committee, it was revealed that the new church will require a smaller number of workers at headquarters than is the case in the combined number of workers of the present three churches. This is one of the values of the merger. We can do better work with less workers.

Much hard work was done in Minneapolis, but we can do very little about this work, for it was nearly all done.

The District presidents reported that they plan to start a series of conferences. There will be 160 conferences (circuits) in the new church. It is in these conferences that we shall really meet one another as members of one church. The districts may perhaps find it possible to start the conferences this Fall. However 1959 and 1960 will certainly produce many such conferences. They will be named pre-merger area meetings. They will be held on Sunday afternoon and evening.

The closing conventions of all three bodies will be held in Minneapolis. They will be held the three days before the constituting convention. The big day of the constituting convention will be Sunday April 24.

MANY ITALIAN PRIESTS LEAVE THE CHURCH

Pastor Aldo Shaffi of Genoa, Italy, pastor in the Waldensian Church, visited Copenhagen in April. He stated in the Christian Daily paper that there was much distress among many Roman Catholic priests who are constantly leaving the church. It is very difficult for them to get a decent job in a country, which is so Roman Catholic. He gave two reasons for the priests leaving the church. They leave the church for purely human reasons. They

are not allowed to marry, but they may have one or more children with a woman, and they want to get out of the church so they can marry and honorably take care of the family.

But there are hundreds of priests who have left the church for religious reasons. Especially since the adoption of the new doctrine, the Assumption of the Virgin Mary, many priests have found themselves in spiritual conflict. Because of this doctrine a constantly stronger emphasis is put on the proclamation of Mary. Their conscience rebels against this. Some also leave because the Roman church stresses the political power of the church to exclusion of the gospel.

This brings them into an unfortunate situation, for they are not permitted to obtain a position which their training might fit them for such as teachers. Therefore these priests also become a social problem.

Pastor Shaffi said it was not easy to make them pastors of the Waldensian church, because their previous thinking and traditional attitude takes a long time to change, so they really can serve effectively.

Many of these priest are rather young. They run into a conflict when they, in their early twenties, get ordained. A great number of them are young men from poor homes. They got into a church school when they were six-seven years old. It was natural for them to drift into studying for the priesthood. But when they get past the twenties they begin to think for themselves.

Pastor Shaffi concluded by saying that there is a desire for intellectual liberty in Italy now. This intellectualism is naturally opposed to the church. The Roman church is still a Christian church, and he hoped that it may meet the wishes of the young generation, which may cause a revolution within the church.

We can only add our own hopes to this. Some day God will no doubt break through the Roman church. But the present Pope and leaders have not yet shown any disposition to see the handwriting on the wall.

DO ALL TYPES OF PEOPLE DARE TO ATTEND OUR CHURCHES?

We ask this question in all seriousness? Would we welcome all people, publicans and sinners, drunkards and loose women as Jesus seemed to do.

Or do we just minister to nice people?

Suppose a dejected fellow should pass by our church Sunday morning, would he feel like going in, even though he is beginning to see that his life is wrong as it is?

Would we welcome all people irrespective of nationality race and color? The Lutheran churches in the United States started by ministering to people of a particular nationality. Now we have learned, and we believe we have learned well, that all Americans are potential members of the church. But do we need to go one step farther, do we still need to learn to accept all people irrespective of color and race?

Church News from here and there

WISCONSIN, PENNSYLVANIA AND TENNESSEE OPPOSED TO SUNDAY BUSINESS

Protests against Sunday opening of businesses in Green Bay, Wis. have been made by Roman Catholic Bishop Stanislaus V. Bona of Green Bay, the Brown County Council of Churches and the Greater Green Bay Trades and Labor Council.

Statements presented to the Green Bay Association of Commerce called for action to stem a trend toward Sunday business.

Bishop Bona called for the observance of Sunday "as the Lord's day and not a day of open stores and unnecessary business transactions."

Marvin Houghton, president of the council of churches, objected to the growing practice of "stores such as furniture, supermarket, electrical appliance, hardware, wholesale outlets, and chain stores, advertising sales for and doing business on Sunday."

The Trades and Labor Council said it would enlist the aid of religious, business and labor groups "to curtail this materialistic trend."

Member druggists of the Pennsylvania Pharmaceutical Association voted 1,577 to 653 in favor of closing their stores on Sundays.

In an association poll, they also voted 1,458 to 669 not to ask the group to oppose Sunday closing legislation expected to gain strong backing in the 1959 state legislature.

Drug stores would probably be exempted from a general prohibition of Sunday business. State law now bans unnecessary retail sales but provides only a \$4 fine for violations.

An injunction to halt Sunday selling by two drive-in markets is being sought by two Nashville, Tennessee grocers.

Clay York and Paul Washer, operators of Bi-Rite food stores, entered the suit in Davidson County chancery court against the Atlantic Company and the American Service Company.

The plaintiffs, members of the Nashville Retail Grocers Association, claimed their businesses were being damaged by the Sunday operations.

Tennessee laws provide a fine of \$10 for each violation of the state Sunday closing regulations.

NEW TAX EXEMPTIONS FOR CLERGYMEN DISCLOSED

Ministers of religion who take summer school courses or take college work at night to better prepare themselves for their ministry can now deduct the expense of this education on their income tax returns.

This was disclosed by the Internal Revenue Service which said that a

recent ruling allowing school teachers to deduct the expense of summer school is sufficiently broad to apply to members of all professional groups who need to undertake further education in order to maintain or improve the skills they use in their profession.

All persons employed in religious education and many who work as ministers of music or as social workers for religious organizations can also benefit from the new regulation.

The principal requirement, as specified in the Internal Revenue Service regulation, is that the education must be undertaken primarily for the purpose of "(1) Maintaining or improving skills required by the taxpayer in his employment or other trade or business or (2) Meeting the express requirements of a taxpayer's employer, or the requirements of applicable laws or regulations, imposed as a condition to the retention by the taxpayer of his salary, status, or employment."

Whether or not the education undertaken by a minister, or a church worker falls within the definition of an allowable deduction depends on an individual investigation of each case by the Internal Revenue Service office where the taxpayer files his annual income tax return.

Expenditures for education will be tax deductible if they are undertaken primarily "for the purpose of obtaining a new position or substantial advancement in position or primarily for the purpose of fulfilling the general education aspirations of the taxpayer," the Internal Revenue Service regulation specifies.

Education undertaken for the purpose of qualifying as a specialist in a profession is "personal in nature and not deductible," the Internal Revenue Service stated.

The extent to which ministers benefit under the new regulation depends on the disposition of individual claims which are made. As in the case of any new tax regulation, several years are required before a body of precedents sufficient to cover all cases is built up by the Rulings Division of the Internal Revenue Service in Washington.

Ministers or church workers feel that the summer school or school classes they have been taking can qualify under the standard defined by the basic regulation which apply on Form 843 for a refund of income taxes paid during calendar years 1955, 1956, and 1957. The tax exemption is retroactive to January 1, 1955.

(Continued on Page 5)

The Wrestler

By S. T. Eward

THE CHURCH — A FUND-RAISING AGENCY

It is one thing for the church to place on its budget amounts necessary to carry on the services over which the church has direct control, but it is quite another thing for the church to place on its budget items for agencies over which the church has no direct control in policy-making, whether these agencies be teaching or welfare. In some instances the church has an indirect, but unofficial, relationship with the agency. Some of the agencies bluntly announce that their work would not be effective if the church had control over them.

It is this growing tendency that has made some church members dubious about budgets and financial appeals. Reluctance to give "blindly" to the budget of the church is not without some justification. District and Synodical budgets are adopted by people who understand little about what the money is to be used for. The blame is not necessarily with the leaders. Sometimes, the fault is with the agency seeking help from the church. Desperate for money, the directors (working full-time) make sentimental appeals without considering the principles of good practices and stewardship. Their sole concern is to "get the

money." They manipulate the budget committee to include their agency in the proposed budget. From the church's point of view, it is easy. The voters do not want to expose their ignorance or what might be construed to be cantankerous. So they remain silent.

"All in favor, say 'yes.' Carried. Another agency has a "fund-raising" — the church.

The story does not end there. The same delegate returning to congregation may voice the loudest protest when the parish committee suggests a fund-raising canvass of the membership, insisting that the church's mission is to "preach the gospel" to the people, not to "bleed" them of their money. He has a point, but he should have thought of this when he said "yes" at the convention.

There are two possible ways of resolving this.

1. Refuse to place on the budget items the district and synod items which do not belong there.

2. Face the matter squarely. Acknowledge that the church is a "fund-raising" agency for these services, and stop getting the money in a systematic way.

ne Washington Observer

By Gerhard Lenski

V PROVIDE NEEDED CARE FOR OUR AGED?

is highly regrettable that two important groups in our land concerned about providing needed care for our aged are now finding themselves at loggerheads with one another.

Proponents of Social Security, led by Representative Forand of Rhode Island, would like to add a health insurance program to present provisions. Among added benefits to be provided would be that of hospitalization care for those over 65 years of age. Already considerable movement has been developed favoring the bill bearing the Representative's name and there is reason to believe that sooner or later it will be passed.

Vigorously opposing such a measure is the American Medical Association. The president of this organization, Dr. David B. Allman, is reported as having sent a letter to the 190,000 doctors who belong to the Association, warning them against the Forand bill, declaring it ill-conceived, to be bad legislation and not in the public interest. He said the bill has the strong back-

ing of the AFL-CIO labor groups, it is presumed that the American Medical Association is concerned to offset the heavy pressure on Congress that these labor forces are likely to bring to bear.

Is not this whole matter—the problem of the care of our aged—one to which we who represent the church-forces of our land could and should address ourselves more realistically? Yes, we do provide homes and hospital care. Do we provide enough? Then, as those who are presumed to represent the compassion of Christ, is there not something that we, through our leaders, might do to unite all our forces—those of church, state, the medical fraternity and also labor—in a common effort to solve this problem?

To be the unifying agency, to persuade interested groups to unite rather than to fight—isn't this the needed service which the church can do better than anyone else?

"DOST THOU LOVE AND SERVE GOD?"

Our Methodist brothers have started a new Seminary in Wash-

ington. It will perpetuate a work formerly done by their Seminary in Westminster, Maryland. Ground was broken a year ago for the three-million dollar building program. Sharing in the recent dedication of the chapel, administration and dormitory buildings were Bishop G. Bromley Oxnam and Stanley Kresge, president of the Kresge Foundation which gave \$1.5 million to the building fund. Named the Wesley Theological Seminary, located on the campus of the American University, this institution honors Methodism's great leaders, John and Charles Wesley. Carved on the cornerstone of the new dormitory is John Wesley's question: "Dost Thou Love And Serve God?"

Wesley Theological Seminary is a welcome addition to this Washington community. Overshadowed as our National Capital is by the great Roman Catholic institutions of Georgetown University and the Catholic University of America, it is a heartening thing to observe this strengthening of Protestant influence in this great national nerve center. Our Methodist brethren have played a worthy part in laying the religious foundations of our nation. They join hands with us in standing for a free church in a free land. In this, their new Seminary effort, we wish them God's guidance and blessing.

CHURCH NEWS

(Continued from Page 4)

NAZARENE GIVING SETS NEW RECORD

General budget giving for world evangelism in the Church of the Nazarene reached a new record high of \$97,482 during the fiscal year ended on April 30, Church officials announced in Kansas City, Mo. They said the total was an increase of \$259,187, or eight per cent, more than the general budget giving of \$78,294 last year.

The 1957-58 total included \$848,500 received during the denomination's annual Easter appeal for world missions. A similar appeal, with a \$1,000,000 goal, is scheduled for the Thanksgiving season.

DISM AND THE CHURCH

Need for Christians to face up to spiritual, technical, economic and political problems of the new space

and nuclear age was underscored by two speakers at the fifth assembly of the Woman's Methodist Division of Christian Service in St. Louis, Mo.

They were Chandran Devanesen, a history professor at Madras Christian College, Tambaram, India, and Dr. Kenneth M. Maxwell of New York, director of the Department of International Affairs of the National Council of Churches. The division represents some 1,800,000 women in 31,000 local Woman's Societies of Christian Service throughout the country.

Mr. Devanesen stressed the need for "critical self-examination" in the face of racist, Communist and nationalist tendencies and the renaissance of old religions. He urged the 10,000 delegates from the U. S. and 20 other nations to seek new ways to help relieve misery in the new era.

Dr. Maxwell told the women that the world was now undergoing at

least six simultaneous "revolutions" in power, industry, anti-colonialism, political independence, color, human rights and human dignity. Christians, he said, should be in the forefront of them all. The new vistas "suggest almost incomprehensible potentialities for evil and good," he said.

Mr. Devanesen warned that "racism is the most important of the powerful forces" arrayed against the Church.

"The power exercised by white races over the Colored in the past 400 years," the Indian educator said, "left a terrible legacy of racial tensions. Never, perhaps, in the history of the world has racism played such a divisive role as today. In many parts of Asia the Christian Church is rejected as the exclusive property of the white races and Christ is seen as a white tribal god—a blond-haired nordic or a blue-eyed Anglo-Saxon."

(Continued on Page 13)

THE LUTHERAN CONGREGATION IN THE RURAL COMMUNITY

By Andrew P. Staby

Pastor at Brush, Colorado

Lutheran Congregations are Flexible in Polity

Lutheran congregations are flexible in their organization and policies. Luther himself said that the Church is found where the Gospel is preached and the sacraments rightly administered. Beyond that he did not go into much detail. Since Luther, the Lutheran church has flourished under varying conditions,—the kingdoms of Europe, the multilingual situations of pioneer America, and it bids fair to adapt itself readily to the challenge on indigenous church life in Asia and Africa. There are other areas and conditions affecting the organization of the Church that might be described. Perhaps one of the most intriguing for us in the future is the challenge of America's varied rural communities. I believe the Lutheran congregation is especially adapted to serve its differing needs.

Rural communities assume individuality. The distinguishing interests vary according to its leadership to a great extent. Or they may vary according to group interests such as schools, civic improvements or athletic facilities. A church denomination cannot come with a prepared program and expect that now all other elements must conform. It is true that the Church should be the center of the community, but a great deal of work in preaching and teaching must be done before men are brought to the feet of Christ in worship and discipleship.

Lutheran Church in a Favorable Position

The Lutheran Church has a fortunate history in the development of the rural church in America. The Mid-West and Great Plains areas were settled at the same time as the great migration from the northern countries of Europe with their strong Lutheran populations. As a result the membership of the Lutheran Church is strongly situated in the rural areas of the northern United States. It has had peace and opportunity to develop a fine expression of Christian community life in many places, and has been an influence to be reckoned with in others. This situation brings with it not only a privilege and advantage, but also responsibility and stewardship. The Lutheran Church must assume leadership for entrance and service to all types of communities, not only those traditionally Lutheran. This it is in a favorable position to do, but it will take work.

The Congregation's Service to the Community

When the Word of God is preached and the Sacraments are administered in the congregation each church member is fitted for salvation, eternal life and service. Lutherans have always believed in the universal priesthood of all believers. This is exercised not only as a privilege in worship and prayer but also a stewardship in service to fellow members in the community. When each church member is aware of his responsibility and exercises it in his work, business or profession, he makes the Church the center of the community and it becomes an instrument for extending God's kingdom in that place. Nowhere is there better opportunity for expression of this than in the rural communities of America. No church fits its members for this better than does the Lutheran with its doctrine and practical expression of faith and life. The backlog of rural church work among Lutherans in America bears this out.

The Challenge of the Future

There is nothing that prevents the Lutheran Church from adapting itself to other types of rural communities as long as it holds to the Gospel and Sacraments and extends its influence through the priesthood and witness of all members. Rural America is changing and the Lutheran Church in rural areas needs to rethink, in terms of mission, which is basic, what its message, program and life should be. Rural communities will perhaps always be characterized by people knowing one another in many or all areas of living such as work, play, family and worship. Lutheran congregations will always be powerhouses for fitting members to be effective witnesses in all areas of living as long as they hold to the main business in Word and Sacrament. There is great need for rethinking our mission to rural America. There is even more need that the seed of God's Word grow in the hearts of its members and find expression in prayer and work. Not only should we think in terms of preserving the gains that God has providentially given us. We should advance into new and untapped areas. Not so dramatic in immediate results, perhaps, as the home mission projects in new housing areas, but productive of solid and lasting progress. The Lutheran congregation supported by the Lutheran pastorate with high academic requirements and its flexibility in action has the key. In this Rogationtide, let us pray for our Lutheran Church that it may be a better instrument in the hand of God to bring his kingdom to rural America.

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WITNESSES!

By Vernon L. Andersen

are often told that in the early Church, every Christian was a Missionary. It must have been so, because the Church grew fast in those days. Some people tell us that every Christian is always a Missionary, and our trouble today is that we do not have enough Christians. Or perhaps the pastors don't give the lay people the opportunities that are so abundant, to do some witnessing for the Lord Jesus, the Crucified and the Redeemer.

When we were to truly see that the lay people represent the entire Christian Church on earth, and not just the clergy, we might take the command to witness more seriously. The Church was given the command to evangelize the world; to bear witness to the "faith which was once for all entrusted to the saints." All of the lay people must work for the coming of the Great Kingdom of our God.

And the work of witnessing is not done in the same manner. Was it not Luther who said that the maid who sweeps the church is as important as the pastor who preaches the morning sermon? Of course most of us make excuses when first the challenge of service comes to us. Even some of the greatest names in the history of the Church, dealing with man, are names of men that made excuses when the time to serve came. Moses, and Jonah, and even Jesus, with God, and worked hard to get out of serving the Lord. But those who are indeed the children of God, the refusal to witness cannot last for long.

The command to witness, comes to the Church, not to the clergy alone, nor to the lay people alone, but to the whole Church. Young and old, rich and poor, known and unknown; all would have the Church at work!

Full time in the Church; full time outside of the Church. We must be about our Father's business.

Attention, young Christians! The Lord of the Church is calling you to serve Him! There is no question that God wants you to serve Him. And He may want you in the ministry. Why not?—He has called many others to bear the Good News of Salvation through Christ in this our land. And we all know that the need is great. It has been said that in 1960, the Birthday of the New Church, we will need 500 pastors. And as the older pastors retire, and as the Church finds an ever increasing number of new fields to work, the need for pastors will only increase, can only increase. Will you not consider the ministry as a life work? The work is hard, and steady; but then it is the most important work, this work of bringing souls to Christ! And young men are not afraid of work!

There is also the mission field afar! Some poor souls still sit in the darkest night of superstition and unbelief, never having heard even the Blessed Name of the Redeemer, Jesus Christ. And when you then think of the glorious Gospel of Salvation through the Blood-bought atonement of Christ on the cross; the important teaching of the work of the Holy Spirit, who alone can show us our sinfulness, and who alone can lead us to accept the work of Christ in our behalf, and who sanctifies the "whole Church on earth." How the heathen need to hear the Word of God, and come to faith in Christ, that they may not be lost. Will you, the young Christians of our Church, consider this great work in the Kingdom? Will you give your life to carry the Gospel wherever God would have you go? Others have been called, why not you?

And may we have the wholehearted support of the parents, whose children wish to serve the Lord across the oceans? Let us not hear more stories of mothers and fathers who plead with their children not to go abroad, who even try to marry their daughters off, rather than see them yield their lives entirely to the Christ that saved them. "Give of thy sons to bear the message glorious; Give of thy wealth to speed them on their way; Pour out thy soul for them in prayer victorious; And all thou spendest Jesus will repay." How we ought to be publishing the News of "redemption and release!"

But not all are called to be pastors

and missionaries. Most of us are called to be full time Christians, and full-time witnesses in the everyday walks of life. "If you cannot be a watchman. Standing high on Zion's wall, Pointing out the path to heaven, Offering life and peace to all; With your prayers and with your bounties You can do what God demands; You can be like faithful Aaron, Holding up the prophet's hands."

To hold up the prophet's hands means to support the prophets; but you can do more. You can be an active witness right where you are! God may choose to send you to the most difficult person in your community! Many people expect the pastor to invite them to church, but they have decided long before the pastor even gets there that they will refuse the invitation. If such be the case, why shouldn't God send you? You may do what the pastor was unable to do. I heard about a Baptist group in Texas that had regular evangelism meetings each year. Near their church lived a very stubborn man. Finally the man also came to church, and was converted to Christ. When asked why he had finally decided to attend the Services, he answered, "Well, when the lay-evangelism team made their 65th visit, I decided that these people were convinced of something; and I thought I had to investigate." "Let none hear you idly saying, 'There is nothing I can do,' While the souls of men are dying, And the Master calls for you. Take the task He gives you gladly, Let His work your pleasure be; Answer quickly when He calleth 'Here am I; send me, send me.'"

What are you willing to do for Jesus Christ? The Lord of lords; the King of kings; the Son of God; the Saviour of the world is Jesus Christ! His vicarious atonement is God's remedy for sin! Just as surely as we believe in the Redeemer, we are saved, and no one can take us away from the love of God. Will you serve the Saviour, Whom you profess to love? The Loving Father "spared not His own Son, but delivered Him up for us all . . ."; can we then spare ourselves?

There are people today who are fighting and dying for many and varied causes. But we have the Greatest Cause of all! We serve the Crucified and Risen Christ! Can we be silent? Peter, great apostle, did not think so! "For we cannot but speak the things which we have seen and heard." Do you hear Christ speaking?

YE SHALL BE MY WITNESSES!

NEWS NOTES

(Continued from page 2)

At the Illinois District Convention of the American Lutheran Church held at Sterling, Ill., the subject for three banquet speakers was "Background, Traits and Characteristics of the Uniting Churches." The U.E.L.C. was represented by Dr. Paul C. Nyholm of Wartburg Seminary.

WARTBURG SEMINARY TO GRADUATE 42

Forty-two students will graduate from Wartburg Seminary, Dubuque, Ia., at its annual commencement exercises Wednesday, May 28, at 10 a.m. Dr. Oscar A. Benson, President of the Augustana Lutheran Church, will deliver the commencement address. The honorary degree, Doctor of Divinity, will be conferred upon Rev. A. C. Friedrichs, missionary to New Guinea, Rev. H. George Randolph, chaplain of Emanuel Hospital, Portland, Ore., and Rev. R. F. Kibler, Sr., pastor of Good Shepherd Lutheran Church, San Diego, Calif.

Trinity Seminary, which shares the Wartburg campus, will participate in the commencement, graduating five men. The Wartburg Seminary Chorus will sing under the direction of student Kenneth Mesplay.

WOMEN OF THE CHURCH

Saturday, June 21st, is W. M. S. Day at the synodical convention in Blair, Nebraska. The program is announced as follows: 2:00 p.m. - 5:00 p.m., business session; 5:30 p.m., Banquet; 8:00 p.m., World Mission Night.

The W. M. S. Executive Board and the Nominating Committee will meet on Friday, June 20th, at 9:30 a.m. The place of meetings will be announced at the convention.

Ruth Petrusson,
W.M.S. Secretary

The Iowa District Bible Camp Association recently purchased lakeshore property evaluated at \$45,000. The property includes 192 feet of good beach on west Okoboji. The property is 1 block from the present camp site, and includes one 8 bedroom home and a cottage. The camp intends to rent out the cottage and home when not using it for camp purposes. The board feels this is a very good step in making the Iowa District Camp one of the best Lutheran Camps in Iowa.

WEST CANADA W.M.S.

W. M. S. Spring Rally at Tilley, Alberta.

The second day of May the W.M.S. held their Spring Rally at Tilley. It was a lovely warm day. The meeting

(Continued on page 15)

"National Tavern Month"

Editor, The Ansgar Lutheran

Sir:

Were you aware of the fact that May was "National Tavern Month?" Yes, Sir. This is the decree of the tavern keepers throughout our nation. I heard about this over T.V., so it must be so. The announcer was good, too, by the way. He made it sound as though only buffoons or not-so-American-Americans would fail to visit our nation's fine taverns regularly during May. So help me!

But then, you can hardly blame the tavern keepers. Perhaps they, too, have finally been impressed (or blinded as the case may be) by the dazzling, glorious national weeks and months recognizing everything from soup to nuts. If it is not "National Tiddly-Winks Month," then it is "National Tomato Juice Week." Really, Sir, these national things just get me, right here. What courage! What pioneer spirit!

Still, I don't really understand how the tavern keepers, so adept at advertising their wares in other ways, could fall for this. The innocuous phrase, "National Tavern Month," is not only in poor taste, but is also poor advertising because it is an insult to the intelligence of every self-respecting beer-drinker.

On the other hand, we should not be too unhappy about this slogan, because it will not do the taverns any good. In fact, I think the tavern-keepers may have overreached themselves.

Now, how can I be so cruel as to wish tavern keepers bad luck? Well, the truth is that, though I am not a blue-nose, and though I believe that many fine Christian people drink an occasional glass of beer, the world would still be better off without taverns. Taverns are against temperance. That is, they could not survive with the profits made on temperate drinking. They are places of escape from reality—dark places where all excuses are acceptable. Well, be that as it may.

As I said, I am not one who thinks that a blue-nosed approach to the liquor problem can make people more temperate, nor should a man be condemned for drinking an occasional glass of beer. But that slogan, "National Tavern Month" (aside from its silken slipper reference to a rather sloppy business) has rather a pewky sound, don't you think? For example, saying the following two sentences together makes it sound not only pewky, but also stupid:

"Attend the church of your choice during 'National Church Attendance Month.'"

"Visit your favorite tavern during 'National Tavern Month.'"

It is as though we were saying above: "Churches are not illegal. Neither are taverns. Therefore it is only fitting that we have a national month for each."

I am thinking of the innocent well-meaning boobs, respectable citizens all, who, during May, considered it their duty to congratulate their favorite tavern keeper on "his" month. It did not occur to these boobs to laugh at the ridiculousness of "National Tavern Month." It did not occur to them to tell the tavern keeper that his slogan was about the most pidgeon-brained concoction he had ever heard. These citizens came close to being taken in by the implication that there was something sort of patriotic about "National Tavern Month."

I see faces when I think of such citizens. Their faces are very empty. They are bland faces with few lines, but a lot of flesh. The eyes, though perhaps quite innocent in appearance, have no fire in them. I see faces of people for whom no one thing in life is of particular importance, just so there is enough of everything. They are the faces of the kind of church people who would flip a coin to decide whether they should discharge their duty to the church or to the bowling team that evening—to them, these are of equal importance. I see the faces of parents who think they have given their children everything when they have given them much food, clothing, comfort, and financial security.

"National Tavern Month" brings to my mind all the weakness and softness of our nation—and the soft, ease-loving faces of most of our citizens.

Yours,
Scrip Sundry

A BOOK AND ITS AUTHOR

By M. Jorgensen

A new book has appeared in our midst.

This is the title of the book—in translation: The Work of Mercy—the Life of the Church (Barmhjertighed—Kirkens omsorg). The author of the book is the Rev. J. K. Hougaard. The book of 96 pages may be ordered from the publisher at 214-10 Ave. N. E., Calgary, Alta., Can. or from the Lutheran Publishing House, Blair, Nebr.

The thesis of the book is that the Church whose main concern is itself is a falling Church and only the Church which is concerned about the needy among men is a standing Church. This thesis is substantiated in various ways.

In eleven fascinating chapters the author considers these subjects: The ideal of justice in paganism—Self-forgetting mercy—Antiquity identified itself with the suffering ones—The epoch of Christian culture—Francis of Assisi brings new life to the Medieval Church—The withdrawal of the pious from a falling Church—The concept of justice according to Luther and Calvin—The concept of liberty in England and in the United States—A faithless Church fosters social evils—The brutality of nature and its worshippers—The blemish of fellowship in the welfare state.

The background of the book is a part of the present day living. It is portrayed in these words:

"The curse which surrounds modern man is his solitariness. —Lonely people ask for kindness to be shown by the Church. This is a typical remark: I have worshipped in the same church seven years, but none of the congregation seems to care for me—who I am—where I live—or the nature of my difficulties."

As the author writes about the work of mercy, not only that of the natural man but also as a fruit of faith's fellowship with God, he displays wide acquaintances with men of the Bible, with the great historical upheavals in society and their instigators, and with pioneers and leaders in the field of charity. It is a book wide in scope.

The aspiration of the book is expressed in this and similar paragraphs:

"The only light in the world is that in spite of everything to the contrary, man is capable of showing mercy. The penetrating light of the gospel in a world darkened and overpowered by sin consists in the power of God's Kingdom, which can release man's capacity to manifest itself as selfless service in the cause of mercy."

The Rev. J. K. Hougaard has been engaged in the ministry of mercy for a number of years. During World War II he and Mrs. Hougaard showed daring courage and tender compassion as they ministered to war-stricken people in Central Europe in particular during the last and most devastating bombardments. After a period of study and observation of the Lutheran church in Minneapolis, his interest in the Church in America was kindled. Shortly before Christmas 1947 Rev. Hougaard and his family arrived at Calgary, Alta., Can. to minister to the needs of the many immigrants. He has applied for admission to the ministerium of the United Evangelical Lutheran Church.

It is with a sense of gratitude and anticipation that the presence and the influence of the pastor-author and his work are welcomed in our midst.



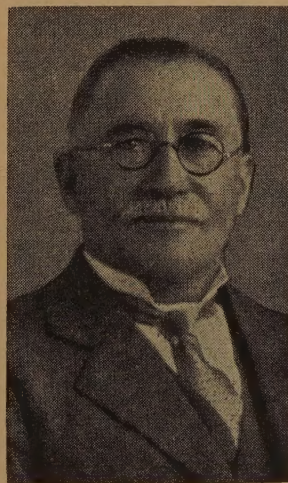
THE WEEK AT DANA

your midcontinent college

Dana students returning to congregations where our new SERVICE BOOK AND HYMNAL is in use will find themselves already familiar with the liturgical settings and with many of the new hymns.

Professor Paul Neve, head of Dana's music department, has led a number of clinics in churches in the Nebraska area where he introduced the Hymnal and directed training sessions in the new musical settings for the liturgies. He has conducted a number of similar sessions during the regular morning chapel services at Dana.

Dana is most grateful to be the first group to receive the new Hymnals from our Lutheran Publishing House in Blair. For many years we have used the little paper-bound "Convention Hymns" booklet, having been reluctant to make a large investment in new hymn books while awaiting the publication of the new Hymnal. Therefore it was a time of rejoicing when we were able to dedicate the Hymnals at a morning Chapel service some weeks ago.



Rev. L. H. Kjoller

Purchase of the Hymnals was made possible through a gift of five hundred dollars presented to the College by the late Pastor L. H. Kjoller. This gift has been held in trust since it was received several years ago and provided means to pay a substantial portion of the cost of the new books.

After being confined to the limited selection of the convention hymn book for so long our daily Chapel services are immeasurably enriched by the wide selection of fine hymns for every occasion and the wealth of liturgical material in the new volume. We rejoice also in being able to serve our churches by training our students in the order of worship. When the new order of service was introduced at recent Sunday services in First Lutheran Church of Blair, one of the members commented that the presence of many Dana students who knew the service was most helpful in learning the new musical settings.

We join the Church in grateful appreciation for this historic publication.

THE LUTHER LEAGUE

John W. Nielsen, Editor

The Lord Raised Up Judges

By John W. Nielsen

Perhaps best known of all the judges is Samson, the strong man. He was a Danite, the son of Manoah. Like so many other Bible characters, his birth was something of a surprise because Manoah's wife was barren. Yet God chose to give a child to this childless couple as an indication of the power that was His and of the work He would perform through this lad.

The angel of the Lord appeared to Manoah's wife one day informing her that she would have a child. He further instructed her to abstain from all wine and other fruit of the vine, and from all unclean foods because the child was to be a Nazarite for life. No razor was to touch his head, and he, too, was to abstain from all wine and unclean foods. Through this child, God was going to begin the long deliverance of Israel from the Philistines which would finally be completed many years later under King David.

Thrilled by the news, the woman rushed to her husband to inform him. Manoah then offered a beautiful prayer: "O, Lord, I pray thee, let the man of God whom thou didst send come again to us, and teach us what we are to do with the boy that will be born." Wouldn't it be a fine thing if all parents would pray thus, starting even before their children are born?

God, of course, heard this prayer and once again sent the heavenly messenger, who confirmed all that had been spoken to the woman. Manoah, eager to please his guest, offered to prepare a lunch. The messenger refused the food but encouraged them to offer a burnt offering to the Lord. "And when the flame went up toward heaven from the altar, the angel of the Lord ascended in the flame of the altar while Manoah and his wife looked on; and they fell on their faces to the ground."

With great joy Manoah and his wife awaited the birth of their promised child. "And the woman bore a son, and called his name Samson; and the boy grew, and the Lord blessed him. And the Spirit of the Lord began to stir him."

Everything thus far is so beautiful that we wish could continue in this manner. But God chooses strange ways to accomplish His purposes, and even works the failures and weaknesses of men.

Samson became a headstrong, wild, young man. Perhaps his parents failed to discipline him as a boy. Perhaps he rebelled against all teaching and restraint. In any rate, he started to chase around with the wrong crowd. He mingled with the Philistines and imagined himself to be in love with one of their young girls. Much to his parents' sorrow he insisted on marrying her, and they, like so often before, gave in to his wish.

It was on the way down to Timnah to make the wedding arrangements that Samson encountered the lion and secretly slew it with his bare hands. This seems to have been the first manifestation of that unusual strength that was to characterize the remainder of his life.

Later, returning the same way, Samson examined the carcass of the lion, probably to see whether he had actually performed the feat or whether it had all been a dream. The carcass was there all right, and to his amazement a swarm of bees had settled inside it filling it with honey! Samson was delighted and devised a riddle with which to taunt his Philistine guests: "Out of the eater came something to eat. Out of the strong came something sweet!" What is it?" We can almost hear him ask.

It was at the groom's party that Samson challenged his thirty Philistine attendants with the riddle. The party lasted a week, and Samson gave them all seven days to come up with the answer. If they could answer correctly he was to give them thirty linen and thimble-fest garments; if they failed, they were to give him the same. For four days they racked their brains without success. Then becoming desperate they threatened the bride-to-be. Fearful of the consequences to her father and herself, she begged Samson to disclose the secret. At last, on the seventh day, he gave in. She informed her countrymen, and they could answer triumphantly before the allotted time had expired, "What is sweeter than honey? What is stronger than a lion?"

Samson was fierce with rage. He was through with the woman and hated her people. In his anger, he killed thirty Philistines taking their garments as payment.

lost riddle. Having fulfilled his pledge, he departed. The bride's poor father was "on the spot." The wedding was ready, the guests were arriving, and there was no groom. What could be done? One simple solution was to have the best man take over, and that was exactly what was done!

A few days Samson's anger had abated, and he decided to visit the woman who was to be his wife. He took a gift along to sort of patch things up, and was ready to resume their broken relationship. If the father was "on the spot" on the day of the wedding, it was doubly so now with his daughter already married to the best man. In vain he tried to explain the situation to Samson whose anger knew no bounds. This was more than Samson would take. He retaliated against the Philistines, whom he blamed for the whole thing, by tying burning torches to the tails of foxes and setting them in the standing grain of the Philistines.

Now the whole situation degenerated into a case of "an eye for an eye and a measure for measure." The Philistines had lost their first-born by fire. They blamed the father and daughter for bringing this upon them. And so they burned the daughter in revenge!

This only goaded Samson on to even sterner action. What is the purpose of all this? God was inaugurating a new plan to free Israel and to establish it as a nation.

YOUTH OFFICE BULLETIN BOARD

ATTENTION: LOCAL LEAGUE PRESIDENTS AND COUNSELORS!

We have a new book, "The League Manual For 1958-59," containing 64 pages of helps for you: This book will be sent free of charge to the League President and to one Counselor from each congregation **provided** we have your name and address on our mailing list. If your name and address has not been reported to The Youth Office, please send it at once. Be sure to include the name of your congregation and pastor and give the name of the President or Counselor who served before you.

OFFICIAL NOTICE

The Youth Board of the U.E.L.C. will meet at Blair, Nebraska, June 18 and 19, 1958. The first session will begin at 10:00 A.M., June 18th.

People and Places

Sidney, Montana

The Luther League of Brorson Lutheran Church held a reception for the thirty-four young people confirmed this spring by Pastor Stanley Larsen.

Youth Sunday was observed on February 16. Philip Foss and Richard Haugen read the Epistle and the collect respectively. John Tollackson, Audrey Dombrosky, and Meurice Eldridge gave short talks on the work of the Luther League. Pastor Larsen preached on the theme, "Filled with the Spirit."

Bowbells, North Dakota:

A formal PTL banquet is being planned for June 5 with Missionary Paul Johnsen from Japan as speaker. Leaguers from Lignite (ELC and Aug.), Flaxton (UELC), Coteau (LFC), Powers Lake (LFC), Kenmare (UELC) and Niobe (Aug.) will be invited. Special guests will be the newly confirmed of the Flaxton and Bowbells parish.

A recent program was devoted to the finances of the church with charts and graphs serving to illustrate how church money is used.

Blair, Nebraska:

Youth Sunday was observed on February 23 with Ellen Larsen speaking on "The Life of Purpose" and Stanley Larsen on "The Fruits of the Spirit." The Junior Choir sang at both services and other leaguers read various portions of the service.

In the evening the Luther League sponsored a Parish Youth Clinic with Pastor George J. Robertson in charge.

Northfield, Minnesota:

David Robinson, one of the young people from St. Peter's Lutheran Church attending St. Olaf College, received the unprecedented honor of being elected co-captain of both the 1958-59 football and basketball teams at St. Olaf. Dave also was chosen to be one of the representative athletes to be honored in Minnesota's Centennial Observances.

BY THE FIRESIDE

THE GREATEST TEST

Help me to walk so close to thee
That those who know me best can
see

I live as godly as I pray,
And Christ is real from day to day.
I see some once a day, or year,
To them I blameless might appear;
'Tis easy to be kind and sweet
To people whom we seldom meet.

But in my home are those who see
Too many times the worst in me
My hymns of praise were best unsung
If he does not control my tongue.
When I am vexed and sorely tried
And my impatience cannot hide,
May no one stumble over me
Because thy love they failed to see.

But give me, Lord, a life that sings
And victory over little things.
Give me thy calm for every fear,
Thy peace for every falling tear.
Make mine, O Lord, through calm
and strife,

A gracious and unselfish life;
Help me with those who know me
best,
For Jesus' sake, to stand the test.

—Barbara C. Ryberg

AN EXCHANGE OF WILLS

I want my heart so cleared of self
That my dear Lord can come
And set up his furnishings,
And make my heart—his home.
And since I know that this requires,
Each morning while it's still,
I slip into that secret room,
And leave with him—my will.
He always takes it graciously,
Presenting me with his,
I'm ready then to meet the day
And any task there is.
And this is how my Lord controls
In interest, my will,
Because we meet at break of day,
For an exchange of wills.

—Copied

A NOBLE SON

It was a remark overheard in a
street car, but it reminded us that
there are honorable men in the world.
A young man said: "I am very par-
ticular about paying my fare. I took
a ticket home once when I was a
small boy and showed it to my father,
saying that the conductor had not
taken it, and that I was that much
ahead. My father looked at me and
said that I had sold my honor for
a nickel. That put a new face on it.

I always think of what he said when
I am tempted to repeat the offense."
If all fathers were training their sons
in this way there would be fewer
dishonorable transactions in high
places.

—Herald and Presbyter

THE LESSONS OF HISTORY

Somebody once asked Charles A.
Beard, the famous historian, if he
could not somehow summarize the
great lessons of history in a single
volume, which an ordinary person
could read without too much effort.
"I can do it in four sentences," he
replied:

1. Whom the gods would destroy,
they first made mad with power.

2. The mills of the gods grind
slowly, but they grind exceeding small.

3. The bee fertilizes the flower it
robs.

4. When it is dark enough, you can
see the stars.

—Whatsoever Things, Stetson
University

"THE ONE WHO HAS DONE ALL"

You cannot put one little star in mo-
tion,

You cannot shape one single forest
leaf,

Nor fling a mountain up, nor sink
an ocean,

Presumptuous pigmy, large with un-
belief!

You cannot bring one dawn of regal
splendor,

Nor bid the day to shadowy twilight
fall,

Nor send the pale moon forth with
radiance tender:

And dare you doubt the One who has
done it all?

—Copied

OPEN MY EYES

Open my eyes, that I may see
This one and that one needing thee:
Hearts that are dumb, unsatisfied;
Lives that are dark, for whom Christ
died.

Open my eyes in sympathy
Clear into man's deep soul to see;
Wise with thy wisdom to discern,
And with thy heart of love to yearn.
Open my eyes in power, I pray
Give me the strength to speak today,
Some one to bring, dear Lord, to
Thee;

Use me, O Lord, use even me.

—Betty Scott Stam

A LAUGH

By Ripley D. Saunders

A laugh is just like sunshine
It freshens all the day;
It tips the peaks of life with light
And drives the clouds away;
The soul grows glad that hears
And feels its courage strong—
A laugh is just like sunshine
For cheering folks along!

A laugh is just like music;
It lingers in the heart,
And where its melody is heard
The ills of life depart;
And happy thoughts come crowding
Its joyful notes to greet
A laugh is just like music
For making living sweet!

—Girlhood Days

BOATS SAIL ON THE RIVER

Boats sail on the rivers,
And ships sail on the seas;
But clouds that sail across the
Are prettier far than these.
There are bridges on the rivers,
As pretty as you please;
But the bow that bridges heaven
And overtops the trees,
And builds a road from earth to
Is prettier far than these.

—Christina Rosset

When things don't jell as fast
we sometimes think they ought
we are reminded of a favorite qu
tion of an old friend:

"Have patience. You can do a
thing if you have patience. You
even carry water in a sieve . .
you wait until it freezes."

"Hey, you! Pull over!" shout
the traffic cop. The lady compl
and the judge next day fined her
She went home in great anxiety
her husband, who always exami
her check book, should learn of
incident. Then inspiration struck,
she marked the check stub, "One p
over, \$25."

"No telephone!" gasped the Am
can checking into the London ho
"How do you speak to people?"

"We just go up to them," explai
the bellboy, "open our mouths
say something. It works jolly w

CHIP ON YOUR SHOULDER

Don't carry a chip on your shoul
For soon it will feel like a boul
Just toss it away
And pray day by day
That your friendships grow warm
not colder.

—Select

CHURCH NEWS

(Continued from Page 5)

Mr. Devanesen described Communism as the Church's most powerful foe. "All around the world," he said, "it attacks religion as 'the opiate of the people' and accuses the Church of being the tool of the wealthy, a hand-maiden of the capitalists and lackey of the imperialists."

Certain types of nationalism, the speaker said, also have worked against the Church because people associated so much with the flag. "The cross is so wrapped up in the flag as to be almost hidden by it," he comment-

Mr. Devanesen said old religions that have come to life again are emerging as resurging and militant forces in alliance with national culture and power." In many countries of Asia and Africa, he stated, "you are not a patriot if you are a Christian."

He said that to overcome this situation, Christians must strive to under-

THE 62ND ANNUAL CONVENTION

The 62nd Annual Convention of the United Evangelical Lutheran Church will be held at Blair, Nebraska, upon invitation from First Lutheran Church (C. Jorgensen, Pastor), June 19-24. The opening services will begin Thursday evening, June 19, at 7:30 p.m. The convention will continue through Tuesday noon.

All congregations are urged to send delegates, one delegate for each fifty members (twenty-one years or over) and a major fraction thereof. Delegates will please have credential blanks filled out, bring to the convention and present to the Credentials Committee. Among most important items on the agenda will be the final vote on merger with the ALC and ELC.

All matters which require convention action should be in the hands of the Church Council by June 1st.

The Pre-Convention Reports are available through the pastors of the congregations. We urge all, both pastors and congregations, to give prayerful consideration to all the reports. May God grant His blessing upon our 62nd Annual Convention!

William Larsen, President
Lawrence Siersbeck, Secretary

CONVENTION INVITATION

First Lutheran Church, Blair, Nebraska, extends a cordial invitation to pastors, delegates, and visitors to attend the 62nd Annual Synodical Convention to be held here June 19-24, 1958.

Pastor Harold C. Jorgensen
The Church Council

Registration fee is \$2.00 for pastors and delegates and \$1.00 for visitors. The money may be sent with your reservation. Reservations must be in NOT LATER THAN JUNE 10, 1958.

Arrangements are being made to serve noon and evening meals in First Lutheran Church Dining Room. A meal ticket covering all these meals with the exception of the Saturday night WMS banquet may be purchased for \$9.00. Tickets for the W.M.S. Banquet will be \$2.00. Individual tickets for all other meals, when available, will be \$1.00 for lunch and \$1.50 for dinners.

stand the needs of the new era by stepping up efforts to help remove poverty and disease and to aid the people of Asia and Africa in their fight for human dignity.

DR. SOCKMAN TELLS PASTORS TO FOREGO DRAMATICS

While all the world may be a stage, as Shakespeare said, that doesn't go for the pulpit.

Dr. Ralph W. Sockman says that when a pastor stands before his congregation to preach, he should forego dramatic techniques.

While stage, screen and television methods may be all right for dramatic dialogue, "we must remember that the worship of God is more than the watching of human actors," he told 15 newly-ordained Methodist ministers.

Noted for his radio sermons, the pastor of Christ Church (Methodist) in New York said that preachers "are

too much inclined to copy the methods of the theater."

WORLD'S LUTHERAN POPULATION REPORTED AT 71,000,000

There are nearly 71,000,000 Lutherans in the world and they represent 32 per cent of all Protestants, according to the 1958 directory of the Lutheran World Federation.

Seventy per cent of all Lutherans are represented in the federation.

A break-down showed that 49,600,000 Lutherans belong to member Churches of the federation and 5,300,000 to non-member Churches. An additional 15,800,000 belong to the United Churches in Germany.

The directory placed the number of Lutherans in Europe at 59,500,000, of whom 42,900,000 are represented in the federation. Of the 8,400,000 Lutherans in America, 5,700,000 are embraced by the federation.

REGISTRATION
62nd ANNUAL U.E.L.C. CONVENTION
FIRST LUTHERAN CHURCH
BLAIR, NEBRASKA

Name

Address

Couple Man Woman Name of children

..... Age of children

Will arrive (date) (time)

I desire transportation to Convention Headquarters from the bus

Train (Omaha) or air (Omaha)

I desire lodging

I desire motel reservations for Thurs. Fri. Sat.

Sun. Mon. Tues.

I will take care of my own lodging

I am a pastor delegate guest

Church I represent

Phone numbers for Convention Headquarters, 3820, and 3224
Please fill out this blank and send to:

Miss Grace Hansen, 704 West Nebraska Street, Blair, Nebraska

*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Cal Lu V
	TOTAL	Synodical*	Extra-Synodical**
Budget for Lutheran World Action			
Previously acknowledged May 10, 1958	9888.65		52
Oakland, Calif., Dick and Arlene Lincoln, in memory of Reinhardt Petersen	10.00	(F)	10.00
Reedley, Calif., Synod. Quota \$300; Pension Fund in memory of Mrs. Just Justesen \$10	310.00		
Castro Valley, Calif., Faith Luth. Church	212.50		
Denver, Colo., Christ the King Ev. Luth. Church	178.85	(F)	62.85
Ghent, N. Y., Rev. and Mrs. David Jurgens, in memory of Coleen Marie Wheeler for Children's Homes	3.50		
Rolfe, Ia., St. Paul's Luth. Church	185.00	(F)	15.00
Portland, Ore., Bethany Luth. Church from Peter Damskov	150.00	Sa.	50.00
Brush, Colo., Miss Edel Hansen	32.13		
Ft. Dodge, Ia., Rev. and Mrs. H. P. K. Hansen in memory of Ruben Johnson	5.00		
Royal, Ia., Bethlehem Luther League, \$6.50 each for Japan, Santal, Sudan and South America Missions	26.00		26.00
Morgan, Minn., Bethany Luth. Church in memory of Peter S. Nielsen from Mrs. Peter S. Nielsen for Indian Mission \$20; from Mr. and Mrs. Hans Miller for Home Mission \$2; from Mr. and Mrs. Lowell Hansen for Home Mission \$1	23.00		
Elba, Nebr., Elba Luth. Church, Synod. Quota	28.00		
Castro Valley, Calif., Faith Luth. Church	264.41		
Chicago, Ill., Atonement Luth. S. S., Apply to Munshi Tudu a/c	35.00	Sa.	35.00
McCabe, Mont., Ebenezer Luth. Church in memory of Mr. Jorgen Smith, Culbertson, Mont.	10.00		
Elba, Nebr., Elba Luth. Church from Mr. and Mrs. Henry Lehn	1.00		
Lincoln, Nebr., Synodical Women's Missionary Society Treasurer:			
Minnesota District WMS Salary of Miss Ilean Rohe from June 9 to Nov. 9	950.00	Su.	950.00
Aurora, Colo., Altura Luth. Church	70.00		
Kankakee, Ill., Trinity Luth. Church	82.66		
Royal, Ia., Bethlehem Luth. League	30.00		
Portland, Me., Mr. and Mrs. Newell D. Tibbals, Jr., in memory of Mr. A. Iver Poulsen of Emmaus Luth. Church, Falmouth	5.00		
Evan, Minn., St. Matthew's Ladies Aid	25.00	So.	25.00
Kenmare, N. D., Nazareth Luth. Church, Weaver's Circle, given by Mrs. Anton Staael for use by Ilean Rohe	5.00	Su.	5.00
Standard, Alta., Canada, West Canada Dist. Treasurer:			
Mrs. Ruth Norre, Dickson	5.00	Su.	5.00
Mrs. Ruth Norre, Dickson	5.00	So.	5.00
Mrs. Ruth Norre, Dickson	5.00	Ja.	5.00
Mrs. Ruth Norre, Dickson	5.00	Sa.	5.00
Mr. Geo. Nissen, Dickson, To Red Sea Mission	2.75	Su.	2.75
Bethany Luth. Church, Tilley, Alta.	80.00		
Holger Christensen, Tilley, Alta.	20.00		
TOTALS	12653.45	960.91	1201.60

NOTE: A memorial gift of \$3.00 from H. M. Hansen, Castro Valley, Calif., previously acknowledged as being in memory of Mrs.coe Jensen should have been in memory of Mr. Roscoe Jensen. Our apologies for the error. P.V.H.

Received with thanks.

Blair, Nebraska, May 17, 1958.

P. V. Hansen, Treasurer

Our Foreign Mission Fields

OUR CONCERN IN LATIN AMERICA

From a Report to the LWF Secretary in Minneapolis, Minnesota By Dr. Steward W. Herman, Director of the LWF Committee on Latin America.

Latin America is an undeveloped world bursting with new growth. Rich natural resources are being converted into abundant wealth entailing all sorts of economic dislocations. The population is increasing three times faster than the rate of growth of the rest of the world. Both the Roman Catholic church and the Protestant churches are becoming acutely aware of the tremendous spiritual challenge. Social revolution without spiritual renewal may be disastrous.

For us Lutherans this is not merely a remote challenge with intriguing possibilities. It is an immediate responsibility. Divided though we are by national origins, by language and even by doctrinal differences, our 750,000 brethren in Latin America represent the largest confessional group among five million Protestants. The future of this region directly involves us all.

The LWF Latin America Committee has sent out 15 pastors to gather up our scattered brethren in countries without established Lutheran churches. Today there is no South American republic without at least one pastor to care for the Lutheran diaspora. This part of our work stretches approximately from Mexico to Ecuador and Peru. Some aid has also been extended to the established churches in Argentina, Brazil and Chile in the form of seminary subsidies, vehicles for pastors, itinerant services for small linguistic groups, the inauguration of student work in the universities, etc.

The diaspora part of our program has developed rapidly. The first step was to send out pastors. The second step is to help the people organize a congregation and obtain a parish center. That is where revolving loan funds come in. The third step is to link the widely-scattered parishes more closely together.

The fourth step is to foster the growth of self-supporting synods. That is about where we are now, but it will take time. Thanks to the existence of a surprisingly large number of unchurched Lutherans, many of whom

are hungry and thirsty for spiritual food, the gathering in and even problems of congregational self-support have not been too difficult. The real question is, where do we go here? What kind of synods will be?

Their Home Is the Church

I'd like to begin with the corner of the larger home mission enterprise because this is exactly what LWF has been engaged in. Millions of people have changed homes voluntarily or involuntarily in the last twenty years. Tens of thousands have crossed oceans. But their spiritual home is the church of Jesus Christ, and the Lutheran fellowship is worldwide. Why should any member be regarded as beyond the reach of the home mission of our church?

This is the basis of the multi-link work sponsored by our committee that no one should feel homeless. Many of our churches in North and South America have in the past been built—consciously or unconsciously—on national origins and dedicated to the preservation of cultural traditions. The problem is to serve people in their mother tongue without

Edited by Rev. K. R. Jensen

Viborg, South Dakota

the church into an agency for the preservation of a particular language. Linguistic differences cannot be disregarded, but they are not of the essence of the Christian church. Lutheran churches in any diaspora situation that are built exclusively on one racial tradition and on one foreign tongue shut too many other people out. When will we learn to look upon a brother as a Christian rather than as a Norwegian or a Brazilian.

We Must Speak in Tongues

There is no doubt that people must be spoken to in a language they can understand. But anyone who contends that the basic language of the Lutheran church must be German or Danish or English simply does not understand the Reformation. The language of the Lutheran church is the language of the people—any people. Lutherans preach the Gospel in a hundred languages today. For our diaspora work we urgently need pastors who are not tongue-tied to one language. Then we can begin to gather up the broken fragments of our church around the world. For, if the efforts of LWF-LA in Latin America are any indication, there is a worldwide diaspora problem that urgently calls for concerted action. This is the home-mission-away-from-home of LWF.

It's Mission Territory

The challenge confronting the whole Christian church in Latin America is to preach Christ in word and in deed. The rest of the so-called Christian world, Latin America is mission territory. Not only that, it is foreign mission territory. But in these days of hypersensitive nationalism, the best missionaries are the local pastors. This constitutes a grave problem in Latin America where the shortage of priests and pastors is acute. For the Roman church has called for a minimum of 40,000 additional priests for Latin America where the general average is one priest per 3,000 nominal members.

But what shall we Lutherans say? 750,000 people are served by about 460 pastors. The great Brazilian church with its 500,000 members has more than 200 pastors, whereas a church body of comparable size in the United States has more than 1,000 or—five times as many.

I am full of admiration especially for my trip into the interior of Brazil last year, for the magnificent achievements of lonely pastors struggling to plant the church along the frontier. Some of them still ride the trails on muleback, living in houses of board construction without electricity or plumbing.

Pastors on Jungle Trails

I visited one pastor whose parish covered three state lines and consisted of 22 congregations and preaching circuits. All during my trip I could not get myself loose from the sensation that this was the way the church was planted in the United States by men on horseback a century or more ago. The promise of Latin America for the future is equally as great as that of North America.

Let me come briefly to the three areas which, in the experience of our committee, are of paramount importance if spiritual growth is to keep pace with the economic development of that volcanic area. First and foremost is an adequate supply of well-

trained ministers. They cannot much longer be sought for in Europe and North America. They must come out of the congregations and be firmly rooted in their homeland—the product of its schools—and speak either Portuguese or Spanish with flawless fluency. Seminaries are of prime importance, so are primary schools and Lutheran boarding homes, but the first essential is that the present pastors find young men for the service of Christ.

Stewardship Must Be Strengthened

A second essential, in my judgment, is the strengthening of the synodical fabric as rapidly as possible. Independent congregations have been so selfishly concerned with their local finances that the growth of cooperative work has been badly retarded. The prevalent system of minimum annual contributions by families must sooner or later be replaced by individual free-will offerings based on the best principles of Christian stewardship. For better or for worse, the Lutheran churches of the Americas must have their way as voluntary societies which will thrive accordingly as they serve society without the patronage of the state. Their strength—both locally and regionally—will increase in proportion to the extent to which all Lutherans regardless of language, color and origin tackle the task together, and I believe this means that the Lutheran World Federation must continue to contribute to the establishment of general work—such as student service—and central funds for church extension.

Lastly—although there are many other things which might be mentioned—it is of crucial importance that the isolated outposts of our church be not forgotten. Between Cali in Colombia on the north and Santiago de Chile on the south there are not more than 5 Lutheran pastors along the western coast of South America today. It is equally important that the small and lonely congregation should receive the spiritual refreshment of outside visits and be encouraged by the knowledge that they are a living part of a vital fellowship sustained by common faith and intense prayer.

WEST CANADA W.M.S.

(Continued from Page 8)

time was at eleven o'clock in the morning.

We began the devotional part of the meeting with the song: "Praise Ye the Father."

Pastor Bent Damkar of Standard read from Eph. 5:14-20 and led us in prayer.

Mrs. Harry Henricksen bid everyone welcome, and a special welcome was given to Pastor Hougaard from Calgary (Minister for the new Canadians there).

After the welcome speech, a vocal duet by Mrs. Harry Henricksen and Mrs. Arne Henricksen was very much enjoyed. The song was, "Not what my hands have done."

"Suggestions for more effective work" was the topic for discussion introduced by Pastor Elling of Calgary.

The introduction was based on the story of Mary and Martha.

We wish that more of our ladies could have attended the meeting. I am sure the ones who were there felt that many of the suggestions made are of vital importance to all of us.

Martha was rebuked by our Lord for being anxious and troubled about so many things. Are we not as groups or as individuals guilty of the very same thing. We feel there are so many things we must do. Are we forgetting the one thing needful? Do we take enough time individually or collectively to meditate on the word of God? Are we turning things around by putting the less important things first? These were some of the things discussed.

The time had now rolled around to the noon hour. The good ladies of Tilley served a fine dinner. After dinner we met again in the church proper.

Mrs. Pastor Olsen, Hussar, led us in devotion and the song, "In the Hour of Trial," was sung by Mrs. Pastor Elling and Mrs. Laursen, both of Calgary. This was followed by a report from each group on our different works and accomplishments.

Talks on our different missions followed. The Japan Mission had been assigned to Hussar, and Mrs. Leda Jensen gave a very inspiring talk on that mission.

The African Mission: The Calgary ladies were asked to give a talk on the African Mission, and Mrs. Kaminski was chosen to give that talk.

The India Mission: The Standard women gave a report on our India Mission. Mrs. Leona Christensen was chosen to speak on that mission.

South American Mission. The report on our church mission in South America was given by Mrs. Leo Skanderup of Tilley.

Following the song, "Look from the sphere of endless day," Mrs. Raffenstein gave us what she called "A look at the new Hymnal."

Cottages for rent on a beautiful beach just purchased by the Okoboji Lutheran Bible Camp. For further information write to D. A. Thomsen, Mgr., Lutheran Camp, Milford, Iowa, R.R. #2.

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Take 4 minutes to look into the future

No one can predict exactly what will happen, but a family man is morally obligated to look to the future . . . to plan for those who depend on him.

Here is a simple, easy way to figure out approximately what your family would need in the future, if you died—and to calculate roughly how your present coverage would fit these needs:

What would your family need if you died?

For last expenses (Experts say you should allow about half of your present annual income.) \$ _____

For monthly income (Your family probably could get along on about half what you are now making each year. Multiply this figure by the number of years you want to provide the income.) \$ _____

To pay off mortgage \$ _____

For emergency fund (This will vary widely, but most financial advisors feel a family should have at least \$500.) \$ _____

To educate children (This depends on the college, and where you live, but you probably should figure approximately \$1000 per year, per student.) \$ _____

TOTAL NEEDED \$ _____

How do their needs compare with your present coverage?

Social Security (Maximum family benefit is \$200 per month. Widow and one child would receive \$132.80 per month, for example, if your average monthly income were \$250—\$162.80 per month if you had been earning \$350 or more each month.) \$ _____

Present life insurance \$ _____

Miscellaneous (This would include savings, stocks and bonds, money from rental property, etc.) \$ _____

TOTAL PROVIDED \$ _____

How to get accurate figures—and make them balance

Most men find that rough totals like these suggest two things: life would be hard for the family if death came . . . but they need more accurate information to plan intelligently.

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help you work out a complete plan for family protection and for retirement income. He has the facts you need, and is specially trained to show you how to protect yourself and your family at very low cost.

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